commenced, he is allowed to finish.

To what do the seven blessings said on Sabbath[6] correspond? — R. Halefta b. Saul said: To the seven voices mentioned by David [commencing with] 'on the waters'.[7] To what do the nine said on New Year [Musaf Tefillah] correspond?[8] Isaac from Kartignin[9] said: To the nine times that Hannah mentioned the Divine Name in her prayer.[10] For a Master has said: On New Year Sarah, Rachel and Hannah were visited.[11] To what do the twenty-four said on a last day correspond?[12] R. Helbo said: To the twenty-four times that Solomon used the expression 'prayer' etc. on the occasion when he brought the ark into the Holy of Holies.[13] If that is so, then let us say them every day? — When did Solomon say them? On a day of supplication;[14] We also say them on a day of supplication. R. JOSHUA SAYS: AN ABBREVIATED EIGHTEEN. What is meant by 'AN ABBREVIATED EIGHTEEN'? Rab said: An abbreviated form of each blessing; Samuel said: Give us discernment, O Lord, to know Thy ways, and circumcise our heart to fear Thee, and forgive us so that we may be redeemed, and keep us far from our sufferings, and fatten us in the pastures of Thy land, and gather our dispersions from the four corners of the earth, and let them who err from Thy prescriptions be punished,[15] and lift up Thy hand against the wicked, and let the righteous rejoice in the building of Thy city and the establishment of the temple and in the exalting of the horn of David Thy servant and the preparation of a light for the son of Jesse Thy Messiah; before we call mayest Thou answer; blessed art Thou, O Lord, who hearkenest to prayer.[16] Abaye cursed anyone who prayed 'Give us discernment'.[17] R. Nahman said in the name of Samuel: A man may say 'Give us discernment' any time of the year except on the outgoing of Sabbath and of festivals, because he has to say habdalah in 'that graciously giveth knowledge'. Rabbah b. Samuel demurred to this. Let him, [he said] make a fourth blessing[18] of it by itself. Have we not learnt: R. Akiba says: He says it as a fourth blessing by itself; R. Eleazar says: He says it in the thanksgiving?[19] — Do we follow R. Akiba all the year that we should follow him now? Why do we not follow R. Akiba the rest of the year? Because eighteen blessings were instituted, not nineteen. Here too, seven were instituted,[20] not eight. Mar Zutra demurred to this. Let him [he said] include it[21] in 'Give us discernment' [by saying]. O lord, our God, who distinguisheth between holy and profane. — This is indeed a difficulty.

R. Bibi b. Abaye said: A man may say 'Give us discernment' any time in the year except in the rainy season, because he requires to make a request in the benediction of the years.[22] Mar Zutra demurred to this. Let him include it [by saying], And fatten us in the pastures of Thy land and give dew and rain? — He might become confused. If so, by saying habdalah[23] in 'that grantest discernment' he might equally become confused? They replied: In that case, since it comes near the beginning of the Tefillah he will not become confused, here, as it comes in the middle of the Tefillah he will become confused. R. Ashi demurred to this. Let him say it in 'that hearkenest to prayer'?[24] For R. Tanhum said in the name of R. Assi: If a man made a mistake and did not mention the miracle of rain[25] in the benediction of he resurrection of the dead, we turn him back;[26] [if he forgot] the request for rain in the benediction of the years,[27] we do not turn him back, because he can say it in 'that hearkenest unto prayer', and [if he forgot] habdalah in 'that grantest knowledge' we do not turn him back, because he can say it later over wine?[28] — A mistake is different.[29]

The text above [said]: R. Tanhum said in the name of R. Assi: If one made a mistake and did not mention the miracle of rain in the benediction of the resurrection, he is turned back; [if he forgot] the request in the benediction of the years he is not turned back, because he can say it in 'that hearkenest unto prayer'; [if he forgot] habdalah in 'that grantest knowledge' he is not turned back, because he can say it later over wine. An objection was raised: If one made a mistake and did not mention the miracle of rain in the benediction of the resurrection, he is turned back; [if he forgot] the request in the benediction of the years, he is turned back; [if he forgot] habdalah in 'that grantest knowledge' he is not turned back because he can say it later over wine! — There is no contradiction; the one case where he is turned back refers to where he is saying it by himself, the other, with the congregation. What is the reason why he is not turned back when he says it with the congregation? Because he